THE

Western Conference News Letter

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WESTERN UNITARIAN CONFERENCE
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REV. W. M. BACKUS, Secretary.
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The Conference is over, and the joys of fellowship we experience on these occasions is past for a year It was a notable gathering, in numbers who attended and the interest manifested. A high tone pervaded it from beginning to end. Surely the cause of liberal religion must be advanced, because of the enthusiasm generated by such a meeting, and carried as a holy contagion to those who experienced its awakening power to those who were not so privileged as to be present. This number of the News Letter is devoted to carrying to its readers as much of the spirit of the meeting as cold type con convey.

There is nothing that so brings to the fore in human nature its divine elements as a great catastrophy like the one that has visited San Francisco. Ordinarily, we seem hard and cold, waging a selfish warfare upon one another for the means of sensous gratification, but at such a time of disaster the world unites to pour out its wealth. We can but long, before such an exhibit of brotherliness, for the day when it will not need a great disaster to bring forth such expression. And it would come speedily if it were not for the meanness in our humanity that makes men take advantage of openheartedness. Even at such a time of disaster, there are many using public sympathy for private gain. Truly, the agencies that seek to create high character in men have much to do before their task is accomplished. We may be sure that every such exhibit of brotherliness hastens the day when it shall become universal and constant. In the great loss sustained by San Francisco, there are elements of spiritual gain to those who suffered and those who so quickly sprung to the rescue, and to those who believed.

The finding of the judges in the Crapsey heresy trial is now made public. The result is what might have been expected, a verdict of guilty. The sympathy of Unitarians must be with the prosecution, for we stand as a church for consistency in belief. That a man holding Unitarian views in religion could conscientiously be a priest in the Episcopal church seems absurd to Unitarians. The Episcopal church has a creed that has historical association and meaning. It has been officially interpreted times without number, and always in the historical sense. How any priest of that communion can claim a right to put other interpretation upon it one cannot well understand. It is a matter of wonder what these priests and laymen of the Episcopal church, who believe as Mr. Crapsey does will do now that the meaning of the articles of faith have been again authoratively announced. Will they continue in the church, or will they seek a communion where they do not have to conduct a service in which they read statements of faith every Sunday that they do not believe, and utter prayers that are made mere mockery by the non-belief of him who utters them? No Unitarian can fail to desire progress in religious thought and liberty, but none of us believe that it should be achieved at the expense of mental integrity. We rejoice that the thralldom of fear in religion is passing away, but we shall not rejoice if that which takes its place does not create a nicety of feeling in regard to mental and moral responsibilities to truth. Truth is ever a stern schoolmistress, but she is kind in being so. She cultivates high ideals that are not easily reached, but when once realized, bring the joys of heaven to the breasts of men.

MODERN SCIENCE AND THE NEW THEOLOGY.

Science is a knowledge. This is the literal meaning of the word. In our day it means knowledge that has been thoroughly acquired and that has been arranged into a system. In this country the term is applied to thorough and systemized knowledge of physical things. In Europe, the German word *Wissenschaft* includes not only the physical sciences, but also history and literature, a study of ghosts and witchcraft, statistics of crime and divorce. And in America we are coming to apply the words to every kind of knowledge that is the result of investigation into minute detail and that is classified into an orderly system.

Theology is the product of the most careful investigation. The orthodox theology, whatever may be said against it, has this in its favor, that it is the result of research and that it is a complete system. Part hangs to part in perfect balance. Not a proposition can be dispensed with without destroying the sequence. To disturb the doctrine of the depravity of man, or of the infallibility of the Bible, or of the Trinity is to shake the whole structure and endanger its very existence.

The physical sciences derive their material from the facts of nature. Astronomy looks to the stars, geology to the earth, psychology to the mind, phylology to the languages. For a thousand years theology has turned for its material to the Bible. But the time when the facts, upon which the theologian built his system, were believed to have been given to mankind by special revelation, and were accepted upon faith, is forever gone by. Theology now, to be dignified as a science, must be built on other foundations.

It is true that theology founded on the Bible is still studied and taught. We are still interested to know what were Isaiah's views of God, what Paul thought

of free will, what John's doctrine concerning Jesus was. But this is not theology. It is Bibical science, usually called Biblical theology, and is a department by itself.

The new theology derives its material from the same sources as do the sciences. The modern theologion considers the facts of nature. He contemplates the universe and asks himself what it all means. The modern theologian is a philosopher, and his science is a department of philosophy. Of God and the soul, of reality and immortality he knows as much as facts and inference prove, and he knows no more. But what he does know, of God and of conduct, of spirit and of matter, of inspiration and of revelation, he knows with that thoroughness and certainty that characterizes other sciences and that will win him the respect of all thinking men.

The new theology investigates nature. It also considers human nature as an integral part of nature. It analyses the experiences of the human soul. It often defines religion as "the life of God in the soul of man," and it takes cognizance of man's religious emotions. The institutions that religious experience has created and fostered, the prayers it has originated, the songs it has inspired, the lives and characters it has produced, all these are facts which the scientific theologian seeks to interpret.

The new theology is closely related to the other sciences. Metaphysics and physchology are as intimately connected with it as are physics and chemistry with physiology. This cannot be said of the old theology. It is a thing by itself. It looks upon the sciences as children of Hagar and regards itself as a child of promise.

The new theology is progressive, the old theology is not. The old theology makes additions by more fully interpreting the principles, but the principles remain. It is on this account that there has been a conflict between science and theology. Suppose the public schools of this country should adopt a text book on physiology that must never be changed, but leave the schools to introduce new books on other subjects, as new discoveries make a change in these necessary. In time the physiology would be out of harmony with its sister sciences. A few discoveries in the chemical or biological laboratory might make it necessary to rewrite the entire text-book on physiology. This is what has happened in theology. The sciences have been free to progress; theology has been regarded as final. Hence there has been a long conflict between science and theology. But a theology that uses the methods and materials of science cannot long be at war with the other sciences.

The old theology has done its work—and its work is done. It is seldom preached as a system of truth, although certain portions of it are utilized, even by men who do not believe in orthodoxy, as an indispensable aid to the moral welfare of the masses. But it is evident that the influence of orthodox religious doctrines upon life is more apparent than real, and that influence is daily growing weaker. The gospel of science may fail to build up a great ecclesiastical institution, but if proclaimed widely and fervently it is the power of God unto salvation. H. VAN OMMEREN.

Mt. Pleasant, Mich.

TREASURER'S REPORT.

RECEIPTS.

From Churches	$2,054.99
" Secretary in field	764.25
" Individuals	13.00
" Invested funds	1,751.30
Basket Collection	24.65
	$4,608.19

EXPENDITURES.

Balance, May, 1905	$ 5.94
Expenses of Conference, '05	35.75
Secretary's salary	2,500.00
Secretary's traveling expenses	562.34
Rent of headquarters	600.00
Clerk's salary	200.00
Office expenses, printing, etc.	100.47
Western Conf. News Letter, expenses in excess of receipts	88.50
Unity Publishing Committee, expenses in excess of receipts	34.05
	$4,127.05
Balance in treasury	$ 481.14
	$4.604.24

CONTRIBUTIONS FROM CHURCHES.

Alton, Ill.	$ 25.00
Ann Arbor, Mich.	20.00
Bloomington, Ill.	20.00
Brooklyn, Mich.	3.00
Buda, Ill.	10.00
Burlington, Iowa	15.50
Chicago Messiah	350.00
" Unity	100.00
" Third	50.00
" All Souls	25.00
" Swedish	4.00
Cincinnati, O.	25.00
Cleveland, O.	240.00
Denver, Colo.	10.00
Decorah, Iowa	10.00
Des Moines, Iowa	10.00
Detroit, Mich.	50.00
Detroit Alliance	25.00
Duluth, Minn.	10.00
Davenport, Iowa	10.00
Evanston, Ill.	10.00
Fort Collins, Colo.	10.00
Gimli, Manitoba	10.00
Geneseo, Ill.	40.08
Geneva, Ill.	10.00
Grand Haven, Mich.	5.00
Greeley, Colo.	10.00
Grand Rapids, Mich.	10.00
Hanska, Minn.	8.00
Hinsdale, Ill.	25.00
Hobart, Ind.	10.00
Humboldt, Iowa	10.00
Illinois State Conference	30.00
Indianapolis, Ind.	10.00
Iowa City, Iowa	5.00
Jackson, Mich.	10.00
Kansas City, Mo.	10.00
Kenosha, Wis.	30.00

Keokuk, Iowa	10.00
Kalamazoo, Mich.	10.00
La Porte, Ind.	25.00
Lawrence, Kas.	10.00
Lincoln, Neb.	25.00
Luverne, Minn.	10.00
Madison, Wis.	25.00
Marietta, O.	10.00
Menominee, Wis.	10.00
Milwaukee, Wis.	102.50
Minneapoils, Minn., First	10.00
Minneapolis, Nazareth	5.00
Moline, Ill.	10.00
Mount Pleasant, Mich.	15.00
Monroe, Wis.	10.00
Omaha, Neb.	25.00
Onsted, Mich.	10.00
Ord, Neb.	10.00
Pueblo, Colo.	10.35
Quincy, Ill.	25.00
Rock Rapids, Iowa	5.00
Rockford, Ill.	20.00
St. Cloud, Minn.	5.00
St. Joseph, Mo.	10.00
St. Louis, Unity	100.00
St. Louis, Messiah	117.00
St. Paul, Minn.	62.56
Serena, Ill.	10.00
Shelbyville, Ill.	5.00
Sherwood, Mich.	10.00
Sioux City, Iowa	10.00
Streator, Ill.	10.00
Toledo, Ohio	25,00
Topeka, Kas.	15.00
Washta, Iowa	2.00
Winnipeg, Manitoba	10.00
Winnipeg, Icelandic	5.00
	$2,054.99

H. W. Brough.

REPORT OF THE FIFTY-FOURTH ANNUAL MEETING OF THE WESERN UNITARIAN CONFERENCE.

The delegates to the Western Conference meeting in Chicago, May 14-16, were most cordially received and entertained by the minister and members of Unity church. Contrary to expectation, the new church building was not ready for dedication on Sunday, May 13, yet this church home, incomplete though it was in some minor details, was full of inspiration for those who gathered there, and in its unfinished state symbolized the growth of a new faith in the face of obstacles greater and more unreasonable by far than the trades unionism which had delayed the construction of this edifice.

The National Alliance meeting on Monday, May 14, was characterized by great enthusiasm. The policy of holding a meeting of the National Board of directors in connection with the Western Conference was declared fully justified because of the greater representation which was secured by holding the Conference at a more central point. The meeting of the Alliance will be fully reported by another, and therefore will not be further discussed by the writer.

At 4 o'clock on Monday the ministers assembled to listen to a paper by Rev. George A. Thayer, of Cincinnati, on "Marriage and Divorce." The speaker pointed out that the increased number of divorces does not imply that we are as a people dropping behind in morals, but is due to a finer discrimination by the courts which has increased the number of grounds on which divorce may be granted, and to the rise in the dignity and status of women which leads them to appeal from ill treatment. Mr. Thayer cited recent decrees of the Supreme Court in which out of twenty divorces granted, nineteen of the complainants were women. The arbitrary rule still enunciated by some ecclesiastics by which divorce is permissable only for one cause, can no longer be accepted. Ill assorted marriages must be considered individually. Since it is inevitable that frivolous people must come together in marriages, the illusion of which must be soon dispelled, the greatest happiness of such persons and their children demand that separation be made possible on many grounds. The re-marriage of divorced persons is to be considered upon the same basis. Marriage is first of all a civil contract, and as a problem presents all the difficulties which are inherent in society. Divorce must be considered to be a partial remedy for much of the unhappiness and discord of ill-assorted marriages.

In the spirited discussion which followed Mr. Thayer's paper, Mr. Hodgins emphasized the part which woman is playing in the social problem to-day. Women are making use of their property and social rights to claim proper consideration before the law. In some cases they doubtless go too far, and the greater prevalence of divorce at the present time may possibly be owing to their undue insistence upon the rights which have so long been denied them. Mr. Judy dwelt upon the part that discipline plays in marriage, and insisted that divorce must be surrounded with such difficulties as will lead persons to desire it only as a last resort.

The address of Rev. L. M. Harman, of Broken Bow, Nebraska, developed the thought of conversion as a change of view. This means in the Christian sense an absolute facing about from material things to the things of the spirit. As commonly understood in Christian churches, it is too narrowly applied, since "coming to Jesus" means accepting what others have said about Jesus, rather than the attitude of his life and spirit which emanated from it. In the discussion which followed, Rev. F. M. Bennett expressed the thought that we needed in our own churches something of the personal attachment of some to Jesus—an emphasis on the power of soul and spirit for the inspiration of men and the shaping of affairs. Rev. Charles Ferguson pointed out the necessity of personal faith for the active life of man, and showed how when pure reason has accepted its inability to understand life, practical reason furnishes a working faith which culminated in activity. Rev. J. W. Day emphasized the thought that conversion in the true sense of change of heart occurs not once but many times in every progressive life.

The sessions of Monday closed with the interesting and instructive lecture by Rev. Charles E. St. John, secretary of the American Unitarian Association, upon "The Recent Progress of the Unitarian Church," illustrated with stereopticon views. In rapid succession, many of the new church edifices recently erected by

Unitarians in America were thrown upon the screen, and the story of their inception and growth briefly told. The wide field of activity was shown in a graphic manner by the succession of views from Maine to California, while the general appeal of our faith was illustrated by stories and reminiscences which showed that under the standard of the liberal gospel people of all degrees of station and learning could joyfully march together.

The meeting of Tuesday, May 15, was opened with a greeting to the delegates by Mr. Edward H. Griggs, followed by the address of the President and the reports of Secretary and Treasurer. The reports of the State Secretaries, which were listened to by a large audience, were followed by a discussion upon "Unitarian Church Extension," led by Mr. C. S. Udell, of Grand Rapids, Michigan, and Rev. F. S. C. Wicks, of Indianapolis, Indiana. Mr. Udell had solicited letters from prominent men in other denominations, illustrating the way our progress impresses them, and it was his feeling that greater emphasis must be placed upon organization, and a definite body of teaching. Mr. Wicks thought the problem of church extension very simple, when the spirit of real enthusiasm was in the heart.

The address by Rev. J. H. Mueller, of Bloomington, Illinois, on "The Creative Ideal in Social Betterment," gave rise to an interesting discussion. The speaker characterized the present time as being dominated by the dignity of man in contrast to the emphasis in past times upon the dignity of God. The watch-word of America to-day is brotherhood. Mutual self-respect, which is the principle underlying the idea of the brotherhood of man, would, if put into more costant practice, accomplish all that specific forms of charity aim to do. The church which emphasizes the idea of the brotherhood of man can thus be the prime mover for the betterment of society. In opening the discussion, Rev. Margaret T. Olmstead pointed out the interdependence of physical and spiritual conditions, and said that while the spiritual welfare was something difficult to speedily alter, the physical wellbeing of our fellowmen could be speedily attained. The poor need not always be with us, and opportunity may be given to all to lay hold of the opportunities of life. In the discussion which followed, the various phases of social betterment were considered. The afternoon session closed with a vesper service, led by Rev. D. M. Kirkpatrick, of Geneseo, Illinois.

The platform meeting on Tuesday evening was opened by Rev. Robert C. Bryant, of Rockford ,Illinois, with an address upon "The Minister as a Citizen," in which he laid down the general principle that the duty of the minister as a citizen was that of the man, rendered more imperative because of the position which he occupied as an inspirer of public and personal ideals. He was followed by Rev. J. P. MacCarthy, of Kalamazoo, Michigan, who spoke upon "What the Church Owes to the Community." He said in part it is the duty of the church to teach men religion, to show them their proper relation one with another, and to open up with visions of the world of idealism now and hereafter, so that man may live worthily and die nobly. In the absence of Dr. Dodson of St. Louis, Missouri, Rev. R. W. Boynton, of St. Paul, Minnesota, spoke upon "What the Community Owes to the Church." Mr. Boynton said that the community owes to the church its idealism and its character. In a civilization which is characterized by materialism and greed, the church is forever pointing out that real worth lies not in position nor in power, but in idealism and character. The church must not, however, think that because it does this high service, the community owes it a living. The world in fact pays its debts only to those who can collect them. Consequently the church must be inspired by the same zeal and persistence and business management that are the foundations for success in the material world in which it finds itself.

The sessions of the last day of the Conference were opened up by a devotional service, led by Rev. R. S. Barrow, of Jackson, Michigan. The Sunday School meeting was opened by W. Hanson Pulsford, chairman of the Western Committee, who presented Rev. C. F. Niles, of Menomonie, Wisconsin, who spoke upon the subject, "My Sunday School." The account which was given by Mr. Niles of his well-organized and progressive Sunday School was full of suggestions to Sunday School workers. Especially upon two points was it very helpful, namely, upon the point of retaining and developing the interest of the older students, and in the combining of the missionary ideal with the parish Sunday School. Mr. Niles told of seeking out and welcoming to his Sunday School children who had been ostracised by other Sunday Schools, and of the clubs and other organizations which interested the young people, and of the means for social enjoyment which were provided by the Sunday School and church. In the discussion which followed, many helpful words were spoken in regard to the sort of teaching the school could do, the social side of the work, and especially in regard to the incentive which written examinations had in many cases furnished.

In the afternon, a large audience listened with intense interest to a paper upon "The Later Critical Theory of the Pauline Epistles," by Rev. Newton Mann, of Omaha, Nebraska. The argument of this long and instructive lecture cannot be given in detail. The speaker outlined the method of modern critical theory, and contrasted it with the outgrown and risky methods of former years. To assume the authenticity of Acts and Galations is to discredit Luke, and to place the whole fabric of criticism upon an hypothesis. The whole question must be approached with a realization of the character of the people among which Jesus lived and the times in which Paul worked. To assume that a development such as is recorded in the Epistles of Paul could have taken place in the lifetime of the Apostle is contrary to reason, since all bear witness to a period when organization and doctrine were of pre-eminent importance. We should expect Paul as a follower of Jesus to go out to the world with the message of the Master. It is unlikely that within sixty or eighty years doctrines, such as justification and sanctification and the rest, could have been matured. It is, rather, very probable that Paul approached his work in the "meekness and gentleness of Christ," and that he taught the coming of the kingdom of God through the love of man for man. Who really wrote the Epistles we cannot say, but we

know that in the second century the work of the Christian church attracted great minds, such as would be likely to have evolved such abstract writings as the Epistles contain. But whoever the authors may be, we are in nowise deprived of whatever merit the Epistles may contain. We are, however, rid of a multitude of inconsistencies and enabled better to understand and appreciate the slow growth of the Christian church.

Mr. W. E. Baker, director of Illinois, presided at the Y. P. R. U. meeting, which began at 3 o'clock. Mr. Thomas Pierce, of Chicago, Illinois, speaking on "The Local Value of the Y. P. R. U.," told of the work of the Fenn Guild, and showed how this work was related to the work of the church. His thought was that the young people's society existed primarily for the inculcation and spread of the religious views. He was followed by Rev. F. A. Gilmore, of Madison, Wisconsin, who, speaking of "The National Outlook," related the growth of the Young People's Religious Union from small beginnings, of the work which it had done in publishing hymn books and annual calendars, of its aid to the missionary enterprises of the church, and of the trips of its presidents and others through the western country for the purpose of forming unions. Sixty unions have joined the national organization within the last ten years. It is Mr. Gilmore's thought that the next ten years will see a slow but steady advance, both in the number and influence of societies joining the national organization.

R. E. Ramsay.

As is its custom, the Western Unitarian Conference closed its annual meeting with a banquet, held on this occasion at the Palmer House, Chicago, on the evening of May 16. There were 125 present. Having disposed of the good things of the table, the Conference, entirely in accord with the spirit of religious democracy, handed over the discussion of certain vital themes to its delegated representatives. Mr. Morton D. Hull, President of the Conference, introduced the toastmaster, Mr. Chas. W. Ames. The atmosphere, by no means lacking in cheerfulness, was further enlivened by Mr. Ames' plentiful supply of stories, his happy introduction of the speakers and frequent derogatory remarks, aimed at the Program Committee. This committee, he said, had left him in a position reminding him of the Indian chief, who, before any one else was stirring, went out from his wigwam each morning and indicated from which direction the sun should rise. Shortly thereafter, the sun rose in the person of Rev. Chas. E. St. John, from the east, but, it was asserted, of good western temper, free from certain "odious limitations." Mr. St. John, Secretary of the American Unitarian Association, mentioned several coincidences in his own life and that of Mr. Backus, Secretary of the Western Unitarian Conference, leading up to the present perfect harmony of their views on all matters religious and administrative. He then went on to speak earnestly of the aim of the Unitarian gospel, which was "to keep the world's heart sound amid the difficult conditions of life," so to mold the minds and purposes of men that their faces should be lighted with inspiration and their lives respond in good deeds. What this gospel may achieve when it grips the soul of a man, was illustrated by the life of Wm. Baldwin, Jr., and by a typical incident in that life. From an elevated train on his way to business, a chance glimpse of a child's white face in an upper window and a few minutes later found him seeking out the child to provide for his care and ultimate recovery. It is a faith from which springs an earnest but joyous life, discouraged, eager to use its opportunities for increasing the sum of happiness and health of mind and heart.

Thanking the powers that be, that this was not a "mere miscellaneous uninspired banquet," Mr. Ames introduced the next speaker, Rev. Minot Simons, who spoke on "Congregationalism As Representing Americanism in Religion." Having humorously and successfully bridged the chasm between his introduction and his subject, Mr. Simons pointed out the debt that Unitarians owe to Congregationalism, which, asserting itself under such leaders as Cromwell and Roger Williams, had been at the bottom of not only our religious, but as well, our political liberty. The rise of independency was briefly traced. The "genius of Congregationalism being its capacity to make new departure, it had made possible the development of a far saner and nobler religion, aiming now not to preserve a body doctrine, but to spread abroad a spirit of truth and love. That the principles of Congregationalism are leavening other denominations cannot be questioned, though a rigid and formal ecclesiasticism gives way very slowly. It was urged that in the matter of church government, Unitarians should jealously guard their own, by inheritance, once hard-won rights. This responsibility falls not only upon the ministers, but also upon the larger body of lay members, who, resting comfortably in the fact, perhaps forget there is a price for maintaining liberty as well as for securing it. That it was being attacked in the house of its friends, Mr. Simons did not believe, but was ready to further any movement tending toward greater effectiveness. More than machinery, however, a disposition to co-operate is the one thing needful, which, far from endangering the spirit of liberty, would make a truer and more loving fellowship.

Rev. M. Rowena Morse was next introduced, who, in keeping with her extreme youth as a Unitarian minister, aged four weeks, gave the "Impressions of an Initiate." After commiserating the audience on the penalty, which the ears must pay, following a banquet, Miss Morse expressed her appreciation of the Conference and of the inspiration it was to her. She spoke of the tremendous material forces at work in the world and of the needed wisdom to guide them; that is, the spiritual forces which alone would make them helps rather than hindrances to men's salvation. That these spiritual forces are increasingly active is not to be doubted, nor that the liberal religious body bears the heaviest responsibility in this great task. The religion of authority cannot adjust itself to the advance of science. The liberal forces alone move abreast of the boldest researches and direct them. Great leaders are needed, but they will come as came the painters that ushered in the Renaissance and carried that movement forward, not from the skies, but from the people, who must and will demand great preachers. And of these great preachers will be the Unitarians, foremost in the search of truth, untrammeled and rejoicing in every new advance.

The last speaker of the evening was Rev. E. Stanton Hodgin, of Minneapolis, who exchanged pleasantries with Mr. Ames, of St. Paul, over the long-time rivalry of the two towns, now fixed up, Mr. Ames declared, as a certain colored gentleman said of the difference between the cherubim and the seraphim. Counting upon a lack of "quitting sense" among those who preceded him, Mr. Hodgin had expected to practice two virtues of his Quaker ancestors, silence and self-denial. More and more, Mr. Hodgin declared, as he became truer to the Unitarian idea, was he a Quaker, and believer in that "Inner Light," to which the first Quakers, 250 years ago, were faithful. Guided by it, they carried their gospel of brotherly love into every corner of Europe and to the American Colonies, where it became a vital force. It receives scant recognition to-day, because it did not crystalize into an institution. The Quakers hated all external symbols, which seemed to them to intervene between men and that pure spirituality which was the center of their intense conviction. The theological dogmas were equally distasteful to them. Herein lay their weakness, for lacking in intelligent strength, which would have given their gospel permanence, they degenerated into seekers after the supernatural, ignoring the natural avenues of man's advancement. When the intellectual power of modern religious thought can be united with the dynamic force of those followers of the Inner Light, then will be brought to pass a great Evangelicalism. Morality as an end in itself cannot save men. The human soul must come close to the soul of the universe, and all the qualities which make up the moral life, will come to pass in their right degree and relation. The material universe were but a dead thing but for the spirit which pervades it. "What are we but as filled with the spirit of the universe? Then do we become sons of God and enter into the great salvation."

MARIAN M. LEWIS.

Resolutions passed by the conference in session:

In view of the local demand for liberal preaching that exists in the city of Brookings, South Dakota, the seat of the State Agricultural and Industrial College, and the opportunities that city offers for the establishment of a Unitarian Church, in the judgment of the Western and Minnesota secretaries, after repeated visits and careful investigation; be it

Resolved, That the conference urgently requests each church in the conference to take a special collection in the near future for the purpose of sustaining and carrying on the work at that point, this contribution to in no wise interfere with the regular contributions to the Western Conference.

Resolved, That in the memory of the life and work of Rev. Henry M. Simmons, this conference holds a precious possession; that the benediction of his gracious personality and his heroic life abides with us; and that, while we miss his kindly presence and his wise counsel, his great message and its forceful utterance are and will continue to be an inspiration, so that he, being dead, yet speaketh.

Resolved, That we lament the loss of our late fellow worker, Rev. Chas. W. Pearson. By his courage and gentleness, his transparent simplicity of purpose, his lofty faith, and his brotherliness he had in a short time completely won our respect and affection. We tenderly cherish his memory.

Resolved, That the Western Conference recognizes the value of the Western Conference News Letter as an aid in its denominational work in the West; that it expresses its approval of its methods and management, and cordially commends it to the churches for their financial support.

Resolved, That this conference expresses its appreciation of the faithful, efficient, long-continued and unpaid services of its treasurer, Mr. H. W. Brough.

Resolved, That the Western Conference expresses to Unity Church its grateful appreciation of the warm welcome extended to it; the opening of hearts and homes for its entertainment, and the unwearied hospitality which has made its 54th session one of pleasant memory.

It congratulates the Church on its installation in its new home and on the era of increased prosperity and usefulness which seems to open before it.

Resolved, That in view of the great need of leaders made evident in our secretary's report, this conference calls to the attention of its ministers and members the pamphlet by Pres. Southworth entitled "The Choice of a Profession," and urges them to vigorous and sustained effort in the recruiting of our ministry.

Resoved, That this conference urge the churches of within its boundaries to give hearty response to the appeal of Pres. Eliot in behalf of the First Unitarian Church of San Francisco; and further, be it resolved, that it is fitting we should express our special sympathy with those of our household of faith who have suffered from the fire and earthquake in California; that we further urge upon the attention of our people the need of giving prolonged, generous aid to them and to other sufferers.

Whereas, the Business Committee under the procedure of the Conference, is held responsible not only for deliberately reviewing the business to be brought up for consideration and by the delegates, but also for the initiation of much new business; therefore, be it resolved, that the Board of Trustees be instructed to name the committee at least two months prior to the meeting of the Conference.

Resolved, That the members of the Western Conference assembled at its 54th meeting, hear with interest that the International Unitarian Conference is to hold its next meeting in Boston in September, 1907, and hereby inform their brethren throughout the Conference of this important and auspicious occasion. We see in the remarkable success of the meetings held in London, Amsterdam and Geneva a witness of the widespread strength of the principles we have at heart, and take fresh courage for our cause in knowing its independent growth in other parts of the world. In the assembling of a multitude of delegates under our common name, representing religious liberalism throughout the world there is the most conspicuous realization of international federation in the broadest basis of religious freedom. We have the satisfaction of knowing that this organization is not an empty name, but has at once advanced into working success, and the character and strength of its membership insure its continued growth and activity. The meeting in Boston will be the most important gathering of Unitarians and their brethren ever held in this coun-

try, and we offer our hearty congratulations, our cordial sympathy, and our earnest co-operation, to the American Unitarian Association and the National Conference in arranging for the coming meeting of the International Conference of Unitarian and other liberal religious organizations.

The following were elected by the Conference:

Officers:

President—Mr. Morton D. Hull.

Vice-Presidents—Prof. C. M. Woodward, Rev. Geo. A. Thayer.

Secretary—Rev. W. M. Backus.

Treasurer—Mr. H. W. Brough.

Directors to 1909—Rev. M. O. Simons, Rev. W. M. Backus, Rev. Mary A. Safford, Mrs. E. N. Delano, Rev, J. W. Day, Rev. A. M. Judy, Mr. C. L. Wilder.

Director to 1907, to fill unexpired term of Mrs. Wooley—Mrs. S. F. Lynn.

AMONG THE CHURCHES.

Wanted.—"The Social Hymn and Tune Book for the Church and Home" is now out of print. The Toledo church wishes to secure fifty copies from any church that may have second hand copies. Address Rev. A. M. Rihbany, Toledo, O.

Louisville, Ky.—The Southern Conference of Unitarian Churches was entertained by the Louisville church May 8-10. An interesting programme was well carried out. The visitors from outside the conference were: Rev. C. E. St. John, of Boston; Rev. E. A. Horton, D.D., of Boston, and Rev. Prof. W. W. Fenn, of Cambridge, Mass. The delegates and guests experienced to the full the delights of Southern hospitality for which Louisville is especially noted.

St. Louis, Mo.—Unity Church has a quantity of pamphlets very suitable for postoffice mission work that it will send free a specified number to any society or person that may wish them for use. This pamphlet is a compilation made by Mr. Sheldon, of the Ethical Culture Society, from the writings of Mr. Learned. Also this society has sixty copies of Wendte's "Carols" that it will send to any society that has need of them. Address Mrs. W. R. Vickroy, 2901 Rauschbachen avenue.

Indianapolis, Ind.—Rev. F. S. C. Wicks has been giving a series of sermons under the general title "Among the Books." They were as follows: "Books and Reading;" "Religious Teaching of Browning;" "Tennyson and Immortality;" "Dr. Profundis;" "Edward Rowland Sill Anniversary." These sermons were given in the evening, and the circular announced that the services were religious in character, rather than literary. These special services attracted much attention and were of great value.

Toledo, O.—Rev. A. M. Rihbany, minister of our church in this city, has revised the Apostle's creed so as to bring it up to date. In a note at the foot of the card on which he has printed the old and new in contrast, he relates that the old is of unknown origin and authority, and that each age has a right to frame its own creed. He asserts, what all liberals believe, that the creed as revised is nearer the teachings of Jesus than the old. Mr. Rihbany has attracted many to his church by his sermons along the lines of the history of dogmas, through which he has led the people to see the continuity that reaches to the advanced beliefs of to-day.

Kenosha, Wis.—The annual meeting of this society was probably the most cheering in its history. The reports showed that all branches of the church work are in fine condition. The treasurer was greeted with great applause when he reported all bills paid to April 1, and that the new edifice, costing $25,000, with the new pipe organ, costing $2,500, will be dedicated in the autumn, free from debt. Miss Buck has been minister of this church but five years, yet in this time she has brought a church that was considered hopelessly moribund to the condition of activity and usefulness indicated by the spirit of the meeting.

Chicago, Ill.—The Congress of Religion is to hold a series of meetings in Chicago, beginning Sunday, May 27, with a service in Sinai Temple, at which Dr. Hirsh and some prominent reform leaders are to speak. Sunday, June 3, a number of speakers are to present their views of the "Greatest Need in Religion Today" at ten centers in and about Chicago. These meetings are to continue till Thursday noon, when, after a business meeting, luncheon is to be served to all the guests by the ladies of Lincoln Centre. The program is only tentative as yet, but it promises to be very interesting. The problems to be considered by the various gatherings during the week are of the most momentous nature and will make it good to be there.

Cincinnati, O.—The first Sunday in May is set aside by this society as a day of fellowship. At this time members are received into the church by a simple religious service, and the same hour is appointed for the baptism of children. The church covenant, which is signed by those uniting, is as follows: "We, whose names are here recorded, join ourselves together, heart and hand, for the maintenance of a free national and liberal worship, for the study and practice of the religious life; and to promote truth, righteousness, reverence, and charity among men." This is a simple, candid statement of a high purpose. Most of our churches have statements of a like nature. It is a good thing to put them forward as much as possible, for all high-minded persons must be attracted by such a statement of purpose.

St. Louis, Mo.—The new home of the "Mission Free School," which is a temporary home for children between two and fourteen years of age, was dedicated April 1. This home is maintained by the Church of the Messiah. The home is finely equipped and has room for fifty children. A tablet states that the building is in memory of William Lee Huse. A large audience was present at the simple dedicatory services, after which those present looked over the building. There will be a constant stream of little ones passing through this home, and all of them will receive some portion of the training and loving kindness that is thus provided for those who need it sorely. The gift of this institution is in accord with the past history of the church of the Messiah, which is one of the splendid benefactions.

St. Paul, Minn.—At a meeting of the Ramsey county Sunday-school workers to organize an association, the Universalists and Unitarians were excluded by a small majority. The Association was organized on the lines of the Church Federation. Rev. R. W.

Boynton was the spokesman for the liberals. He urged that the conservatives had a great deal to learn from the radicals and that the radicals would in turn be learners from the conservatives. The same proposition was brought up as at the Federation, that the line should be drawn at those who do not believe in the divinity of Jesus. This ridiculous statement, born of ignorance, should be changed by our orthodox friends, else some day a Unitarian will claim admittance to some meetings because he does believe in the divinity of Jesus. Let them frankly state the case as the deity of Jesus and give expression to the facts of evangelical belief. Surely the liberals of Ramsay county can do without the orthodox if the orthodox can do without the liberals. It were better, however, if they could mingle in such a manner as to profit both parties by the contact. Some sermon topics: Rev. Eleanor E. Gordon, of Des Moines, "The Story of the Resurrection;" "The Immanence of God;" "The Finality of the Christian Religion;" a review of Foster's book. Rev. E. Stanton Hodgin, of Minneapolis, "The Meaning of Forgiveness;" "The Modern Hell;" "Christ in Rational Religion;" "What Do We Mean by Salvation?" Rev. Joseph P. MacCarthy, Kalamazoo, "Our Best Men for Public Office;" "The Spiritual Value of Modern Bible Study."

FIELD NOTES.

Many of our churches made reports of their Easter services. It was a joy to the secretary to note the large number that united with the churches so reporting. Also it was pleasing to learn that many of our churches received large contributions to be used for the San Francisco sufferers. It is impossible with our limited space to enter into details of the number who joined our churches or the amounts contributed. This is to be regretted because the details of these accessories and gifts would be inspiring. No outside work other than Sunday preaching has been attempted by the secretary this month, because of the press of office work that the Conference session brought. The first Sunday in the month was spent with the Christian Union Church at Rockford. Through the courtesy of Rev. R. C. Bryant, its minister, the secretary was invited to present the claims of the Western Conference to its support. Mr. Bryant has a loyal congregation, worshipping in a handsome, well-appointed edifice, and engaged in all sorts of good works. It was a pleasure to meet the people of this church, that was blessed so long by the ministry of Dr. Kerr, and learn that they are walking the way made so familiar to them by his teaching and example, in which path the new spokesman of their ideal is also leading them. Mr. Bryant is trying the unique experience of acting as minister to a city church and running a small farm on which he lives. His theory is that a good physical basis is needed for a successful work and that this can be best obtained by the complementary occupations of preacher and farmer. Fortunately an electric railroad runs so near his house that he can easily get to and fro in his dual work. Sunday, May 13, was most delightfully spent with Mr. Smith's people at Hinsdale. Sunday, May 20, afforded an opportunity to meet our people at Ann Arbor, while on the way to May meetings in Boston. Sunday, May 27, afforded an opportunity to preach for our church in Hartford, Conn. Rev. J. T. Sunderland of Toronto, well-known to Western Unitarians, has recently been elected minister to this congregation.

ALLIANCE NOTES—CHICAGO CONFERENCE.

Following the long-hoped-for Board meeting of the National Alliance in the west, which was held in Unity Church, Chicago, on the morning of May 14, 145 women, with few exceptions Alliance members, gathered at luncheon in the commodious dining-room of the church. Grace was pronounced by Rev. Florence Buck. Among those present were Miss Low, President of the National Alliance; Mrs. Delano, one of the vice-presidents; Mrs. Fifield, recording secretary; Mrs. Catlin, treasurer, and directors from nine states. Miss Low, by request, said a few words regarding the Alliance color, primrose, a bit of which was found at each plate, and was the color used in the decorations. Mrs. Abbie B. Foote, director for Illinois, presided, and at the close of the luncheon introduced the several speakers, first saying a few words of hearty greeting to the guests from abroad. Mrs. Hiram Marks, director from Michigan, was the first to speak, bringing greetings from Alliance members in her state, and especially in the city of Detroit. The latter, she hoped, might entertain the Alliance next year. Mrs. Abby A. Peterson, one of the directors for Massachusetts, brought greetings from New England, and the Suffolk Branches in particular; and then, with great enthusiasm, spoke of the many scattered throughout the South—Florida, Georgia, North Carolina, who gratefully acknowledged the new light which the Alliance had brought into their lives. These people, often unlettered and very ignorant, through the Post Office Mission or those who have come to live among them, have listened eagerly to the message the liberal church has to give, so often said to be only for the cultured few. It is not alone the work along religious and denominational lines which is important here; this leads to other efforts, as was illustrated in the district where Rev. Mr. Cowan and Rev. Mr. Key are working. A much-needed school was opened at Swansboro, named the Emerson School, to which Mrs. Peterson was instrumental in sending two devoted and earnest teachers. Such work brings the different sections of the country very close together, helping to break down the imaginary barriers between them. Mrs. C. V. Mersereau, director from Missouri, spoke with pardonable pride of the Eliot Branch in St. Louis, and of others, especially that at Kansas City, which had kept the society alive and finally rebuilt the church; also of the difficulty which some of the branches experience in trying to replace in part the long-established sewing-circles and their practical, concrete work, with the Alliance proper, its study classes and more distinctively religious atmosphere. In spite of her Unitarianism, Mrs. Mersereau is an active and welcome worker in the Y. M. C. A. Mrs. Keezer, of Denver, bringing greetings from Colorado, told of the spread of liberal thought there and the need of Unitarianism to meet that thought. Mrs. Catlin was called upon and referred to the early days of the Western Conference, when, as a member of Mr. Chadwick's church, she had brought words of encouragement and her own membership to the Conference, at a time when it needed friends.

The afternoon meeting, held in the auditorium of

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this juncture, there arrived from Massachusetts a young man of thirty-five, who, with all the intensity of an earnest and highly spiritual nature, devoted to the cause of human brotherhood, threw himself into the task first, of "disseminating a reasonable Christianity," and second, of bringing the "Northern" people of this doubtful state face to face with the facts of the increasing power of the slave owner, and the dangers threatening the whole country. Up and down California he went with unflagging energy and devotion, his eloquence reaching all classes from the most cultured to the rough miners. His dramatic power and his vivid imagination made telling use of Revolutionary scenes to arouse men's dormant patriotism. In his reading of "Paul Revere's Ride," the thrilling quantity of his voice contributed much to the magical effect it produced. By his untiring zeal and stirring eloquence during but a few months, it is believed he saved California to the Union. "The "Northern" men rose to their responsibilities and the "Southerners" fled to join the army of Davis, likened by King to Milton's Satan gathering his hosts.

A brief sketch of Starr King's life was given, showing his cheerful assumption of a man's burdens at the age of fifteen, when his father, a Universalist clergyman, died; his devotion to study during those years of work as dry goods clerk,custom-house-officer and teacher, and his intellectual grasp as seen in the character of his reading. This included history, poetry, the drama, and such books as Locke on the Understanding, Kant's Critique and Hegel. Almost alone he mastered German, French and Latin. College training was considered an essential at that time to a place in the "Brahmin" class of New England, but with no degree or title, he easily found his way to it. His ambition to enter the ministry was achieved at the age of twenty-one, when he preached his first sermon in a Universalist pulpit, and from this time on he was eagerly sought in society, on the lecture platform and in the pulpit. In spite of his success socially and otherwise, he retained his democratic spirit, his spontaneity, his lofty spirituality and the sincerity of his religious thought and feeling, which nad little respect for systematic theology. And yet, with all his seriousness, he had a genuine love of fun and a keen wit. Accepting a call to the First Unitarian Church of San Francisco, his power and eloquence gathered about him a large congregation, built a great church, raised $1,000,000 for the Sanitary Commission and saved California to the North. King and Beecher are the two most prominent preachers of their time; great orators, judged by the standard of influencing men's actions. The speaker compared the two, the weight of Beecher's invincible logic, which appealed to the intellect, against King's lighter, defter stroke, which went right to the heart of men. Beecher was likened to Webster in another field, King to Rufus Choate. King's love of nature was intense and he was known to the world at large through his book, "Among the White Hills," even before his preaching became widely known. His impressions of California would have made another book later, but for his untimely death, which occurred quite suddenly in February, 1864. He met it unshrinkingly, calmly making his preparations in the brief time given him and died repeating the 23rd Psalm. All California, to say nothing of the East, profoundly mourned his loss at a time when the country most needed great and inspiring leaders. He was buried in the church he built. In closing, the lines applied to Brutus were quoted as most fitly describing Starr King.

"This was the noblest Roman of them all.
His life was gentle, and the elements
So mixed in him that Nature might stand up
And say to all the world, 'This was a man.'"

Those who took part in the discussion which followed were Rev. Messrs. Gorton, Johonnot, Backus, Smith; Mrs. Root and Mrs. Waite, all paying tribute to the intellectual greatness and eloquence of the man, but chiefly to his moral earnestness and his love of humanity; in a word, his goodness.

Rev. Mr. Backus was called upon to tell what had been done in answering the needs of Brookings, and responded with a brief account of two trips made by himself, and one made by Rev. Mr. Boynton. They were cordially received, and generous opportunity afforded them to speak their Unitarian minds. Many, both within the college and outside, are feeling their way toward a more rational religion. The Associate Alliance may feel it is assisting a most promising cause. Mrs. Brough, Chairman of the Religious News Committee, sent her report, which was read. The separation of the church and state in France, the meeting of the Religious Education Association and Prof. Foster's book, were especially emphasized.

At 1 o'clock the meeting adjourned for luncheon, and, for those who could remain, an afternoon in the lovely spring woods.

MARIAN M. LEWIS,
Sec'y. pro tem.

The Associate Alliance of Chicago will hold its annual meeting at the Unitarian Church, Geneva, Thursday, June 14, at 11 a. m. At this meeting will be heard the annual reports of the Cheerful Letter Exchange, and the Post Office Mission Committees, also the annual reports of branches. A basket picnic will follow the meeting. It is hoped that many will take advantage of this opportunity to spend a day in the country.

the church, followed close upon the luncheon, Mrs. E. A. Delano presiding at this session. After the opening hymn, Rev. M. Rowena Morse, offered the invocation. Mrs. W. M. Backus, president of the Chicago Associate Aliance, gave an address of welcome, appreciative of the coming west of the national body, and urging upon all, the importance of the Alliance purpose and work, with which club work, good as that is, may not be compared. The Alliance ably served the cause of religion and of Unitarianism at a time when the fires were burning low. To be worthy of this continued service must be the aim of all earnest Alliance members. The president, Miss Low, praised the energy of the western women, who had gathered representatives, 16 in number, from more states than were ever represented before at a Board meeting, and wished that such enthusiasm might be felt by every member. The national character of the organization was emphasized, the need of doing away with sectional spirit, of uniting on the broad basis of a common purpose and interest. Too much stress must not be laid on the work as that of women. Neither men nor women could save the denomination alone. They must work together as Unitarians. Mrs. Fifield, Recording Secretary during the 15 years since the National Alliance was founded, gave an address on its needs, methods and organization. The growth numerically in the west was shown, from the time a few years ago, when but three were present in response to a call for a meeting, to the day of the present gathering, in the whole country the increase from 50 branches to 349, the growth in recognition from the day when the movement was looked at askance by the ministers to this time, when they encourage the Alliance in every way, when no new work is undertaken by the American Unitarian Association without first consulting this auxiliary body, and its headquarters at 25 Beacon St., are in keeping with the dignity of this position. No part of Alliance activity is better appreciated than the Post Office Mission, resulting frequently in the founding of new edifices. The strength of the Alliance as an organization was pointed out; all officers have their duties, every member of the Board, and it now numbers 51, has a voice in its elections to membership and its important decisions, no matter how distant; no one becomes a member of the national body, except through some local branch. One-third of the dues of these local branches go to the National Alliance, this constituting its only source of revenue. Needless to say, its achievements are not along financial lines. A pressing need of the Alliance is the realization on the part of its members that its purpose is primarily religious and undeniably denominational. The objects of other clubs, societies of all sorts, are philanthropic, educational, but the Alliance exists for the service of those principles which Unitarianism represents, and it must be careful not to dissipate its energies.

Mrs. Mary B. Davis was to have followed Mrs. Fifield, but, to the regret of all, was kept away by illness. Mrs. Mary A. Garfield, of Humboldt, Iowa, director for that state, spoke on "Some Things that Concern Us." The numerous calls on the time and interest of the modern woman make it difficult for her to choose in which ways she shall spend her energies. These are often scattered too much, with a consequent lack of zeal for the greatest concerns of life. The club has meant much to women, but the home and the church, both sharers in improved conditions and greater knowledge, are still their best fields of action. Unitarianism is not sufficiently aggressive in the west and needs the women, whose great concern it should be. The National Alliance, with its encouragement and sympathy, and its emphasis on the deeper purpose of women's work in the church, has been and is a constant inspiration. Women, eager to serve, will go to high achievement, if they but fully realize the value of what the Alliance stands for.

Mrs. W. L. Goss, director from New Jersey, led the discussion, regretting she had no firebrand of a disturbing opinion to throw into this harmonious meeting. To prove the sincerity of one's religious convictions by joining in the local philanthropies, is the best way, she said, to gain recognition in conservative towns. How much outside work the branch as an organization should do is a troublesome question, but it must not forget its first allegiance, the cause of the denomination. In New Jersey, efforts are being made to interest the men, with gratifying results.

Others who took part in the discussion were Mrs. Bradley of Cleveland, Mrs. Bishoprick of Brooklyn, Mrs. Hale of Newburyport, Mrs. Keezer of Denver, Mrs. Childs of Minneapolis, Miss LeBaron of Chicago, Mrs. Stevens of Kansas City, and Mrs. Geddes of Ohio. They told of much practical work accomplished, the need of increasing membership, the wish to interest the men in the aims and methods of the Alliance and of more or less success in adding the intellectual and religious elements to the practical forces now so actively at work.

The meeting closed with the benediction, pronounced by Rev. Marion Murdoch.

The roll-call by states was as follows, making a total attendance of 151 representatives from 14 states and Canada: Massachusetts, 3; New York, 4; New Jersey, 1; Canada-Toronto, 2; Michigan, 9; Ohio, 4; Indiana, 3; Illinois, 94; Wisconsin, 13; Minnesota, 4; Iowa, 4; Missouri, 3; Kansas, 1; Nebraska, 5; Colorado, 1.

MARIAN M. LEWIS.

CHICAGO ASSOCIATE ALLIANCE.

According to the usual custom, the May meeting, which fell on the 5th, was held at the Unitarian Church, Hinsdale, where the many who went out from the city could appreciate the beauty of a perfect spring day. About 80 were present, called to order at 11:30 by the president, Mrs. Backus. The chief interest of the occasion was a paper read by Judge Harriman of Ann Arbor, on Thomas Starr King, which was inspired by an earnest appreciation and admiration of that great man and preacher, and also by the enthusiasm of a personal friendship. He began by picturing conditions in California about 1860, when the Northern sympathizers, indifferent to political matters, were immersed in their private affairs, mainly that of money-getting. The Southern men, on the contrary, fully alive to the situation, eagerly sought office and were gradually and determinedly winning over the state to the South and slavery. The bitter contempt in which were held negroes, or any having the least suspicion of negro blood, was vividly illustrated. At

(Concluded on Supplement.)

DIRECTORY.

A Directory of the Independent churches in the Western Unitarian Conference. The object of this list is to direct those who care to know where to find our churches and ministers:

Alton, Ill.—First Unitarian Church. Hour of service, 11 A. M. Rev. George R. Gebauer, Third and Alby Sts.

Ann Arbor, Mich.—First Unitarian Society. Hour of service 10:30 A. M. Without minister.

Broken Bow, Neb.—The People's Liberal Christian Society. Hour of service 7:45 P. M. Rev. L F. Harman.

Buda, Ill—Union Christian Society. Hour of service, 10:45 A. M. Rev. Ed. H. Barrett.

Burlington, Iowa.—People's Church. Hour of service, 10:45 A. M. Rev. Hedley Hall, Moline, Ill.

Chicago, Ill.—Church of the Messiah. Michigan Ave. and Twenty-third St. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Hull Memorial Chapel, Fifty-seventh St. and Woodlawn Ave. Hour of service, 4 P. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Unity Church, Barry Ave, near Evanston Ave Hour of service, 11 A. M. Rev. Fred V. Hawley, 2429 North Hermitage Ave.

Chicago, Ill.—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service 10:45 A. M. Rev. Fre Alban Weil, 1535 Adams St.

Chicago, Ill.—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 1285 N. Halsted St.

Cincinnati, Ohio.—The First Congregational Church of Cincinnati, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, 304 Oak St.

Cleveland, Ohio.—The Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M. Rev. Minot O. Simons, 755 Genesee Ave.

Colorado Springs, Col.—All Souls' Unitarian Church, Dale and Tejon Sts. Hour of service, 4 P. M. Without minister.

Davenport, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Arthur M. Judy, 1708 Perry St.

Decorah, Iowa.—Unity Church. Hour of service, 10:30 A. M. Rev. Margaret T. Olmstead.

Denver, Col.—Unity Church, Nineteenth Ave. and Broadway. Hour of service, 11 A. M. Rev. David Utter, 1557 Logan Ave.

Des Moines, Iowa.—First Unitarian Society. Hour of service, 10.30 A. M. Rev. Mary A. Safford and Rev. Eleanor E. Gordon.

Duluth, Minn.—First Unitarian Church. Hour of service, 10:45 A. M. Rev. Harry White, 1207 E. Superior St.

Evanston, Ill.—Church of All Souls. Hour of service, 11 A. M. Rev. J. Vila Blake, 37 Ashland Blvd., Chicago.

Fargo, N. Dak.—First Unitarian Society of Fargo, Ninth St. and Second Ave., South. Hour of service, 11 A. M.

Fort Collins, Colo.—Unity Church. Hour of service, 11 A. M Rev. F. K. Gifford, 117 S. Whitcomb Ave.

Geneseo, Ill.—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

Geneva, Ill.—First Unitarian Society. Hour of service 11 A. M. Dr. M. Rowena Morse.

Gimli, Manitoba.—Unitarian Society. Hour of service, . Rev. J. P. Solmundsson.

Grand Haven, Mich.—First Unitarian Society, Washington St., between Third and Fourth Sts. Hour of service 7 P. M. Rev. George E. Cooley.

Grand Rapids, Mich.—Holland Unitarian, North Ionia and East Bridge St. Service at 10 A. M. Rev. B. A. Van Sluyters, 41 Page St.

Greeley, Col.—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45. Rev. T. Clinton Brockway.

Hanska, Minn.—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

Hinsdale, Ill.—Unity Church. Hour of service, 10:45 A. M Rev. Ernest C. Smith.

Hobart, Ind.—First Unitarian Church. Hour of service 7:30 P. M. alternate Sundays. Rev. Ernest C. Smith,

Humboldt, Iowa.—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Robert Ewart Ramsay.

Indianapolis, Ind.—All Souls' Unitarian Church. Hour of service, 11 A. M. Rev. Frank Wicks.

Iowa City, Iowa.—All Souls' Church. Hour of service, 11 A. M. Rev. Duren J. H. Ward, Ph. D.

Kalamazoo, Mich.—People's Church, Park and Lovell Sts. Hours of service, 10 30 A. M. and 7 P. M. Rev. Joseph P. MacCarthy.

Kansas City, Mo.—All Souls' Church, Baltimore Ave, and Armour Boul. Hour of service 11 A. M Rev. Charles Ferguson, 3519 Flora Avenue.

Kenosha, Wis.—First Unitarian Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 427 Congress St.

Keokuk, Iowa.—First Unitarian Society. Hours of service, 11 A. M. and 7.30 P. M. Rev. Harry A. Weston.

Lawrence, Kan.—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frederick M. Bennett, 1140 Ohio St.

Lincoln, Neb.—All Souls' Church, Twelfth and H Sts. Hour of service, 10:30 A. M. Rev. J. Lewis Marsh, 1210 D St.

Louisville, Ky.—Church of the Messiah, Fourth Ave. and York St. Hour of service, 11 A. M. Rev. William H. Ramsay, Alta Ave.

Luverne, Minn.—Unity Congregation Church. Hour of service, 10:45 A. M.

Madison, Wis.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. F. A. Gilmore.

Milwaukee, Wis.—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. J. C. Hodgins, 682 Astor St.

Minneapolis, Minn. First Unitarian Society. Hour of service, 10.45 A. M. Rev. Edwin M. S. Hodgin.

Moline, Ill.—First Unitarian Church, Sixteenth St. and Sixth Ave. Hour of service, 10:45 A. M. Rev. Hedley Hall.

Monroe, Wis.—United Liberal Church. Hour of service, 10:45 A. M. Rev. J. H. Palmer.

Mount Pleasant, Mich.—First Congregational Society. Hour of service, 10:30 A.M. and 7 P.M. Rev. H. Van Ommeren.

Neillsville, Wis.—People's Church. Hours of service, 11 A. M. and 8 P. M. Without minister.

Omaha, Neb.—Unity Church, Seventeenth and Cass Streets, Hour of service, 10:45 A. M. Rev. Newton Mann. P. O. Box 63.

Orb, Neb.—People's Unitarian Church of Ord. Hour of service, 11 A. M. E. S. Treworgy.

Pueblo, Colo.—Unity Church, Court and Ninth Sts. Hours of service, 11 A. M. Rev. W. S. Nichols.

Quincy, Ill.—Second Congregational Church, 633 Main St. Hour of service 10:30 A. M. Rev. C. F. Elliott.

St. Joseph, Mo.—Unity Church, Ninth St., between Edmond and Felix Sts. Hour of service, 8 P.M. Rev. J. H. Jones

St. Louis, Mo.—Church of the Messiah, Garrison Ave. and Locust St. Hour of service, 11 A. M. Rev. John W. Day 320 Newstead Ave.

St. Louis, Mo.—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 2909 Allen Avenue.

Shelbyville, Ill.—First Congregational Church. Hour of service, second and fourth Sundays of each month, at 10:30 A. M. Rev. Jasper L. Douthit.

Sherwood, Mich.—Unity Church. Hour of service 7 P. M. alternate Sundays.—Rev. B. A. Hills.

Sioux City, Iowa.—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. J. D. O. Powers, 410 Tenth St.

Toledo, Ohio.—Church of Our Father, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. Abraham M. Rihbany, 2416 Fulton St.

Topeka, Kan.—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones

Washta, Iowa. Unity Society. Service and Sunday School every other Sunday at 2 P. M. Miss Carrie Hofman Secretary.

Winnipeg, Manitoba.—The First Icelandic Unitarian Church of Winnipeg, Sherbrooke and Sargent Sts. Hour of service, 7 P. M. Rev. Roegno Peturrson, 785 Notre Dame St.

Wtchita, Kan.—First Unitarian Church. Hours of service 11 A. M. and 6.30 P. M. Rev. W. S. Vail, 1116 Bitting Ave.

Winnipeg, Manitoba.—All Souls' Unitarian Church, Manitoba Hall. Hour of service, 7 P. M. Rev. H. F. M. Ross, 297 Redwood Ave.

"Let us all join hands and help, for today we are alive together."

NATIONAL ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Headquarters: Room 10, 25 Beacon St., Boston.

Miss Emma C. Low, President, 153 State St., Brooklyn, N. Y.

Mrs. Charles T. Catlin, Treasurer, 25 Beacon St., Boston.

Mrs. Emily A. Fifield, Recording Secretary, 4 Ashland St., Dorchester, Mass.

Mrs. Robert H. Davis, Corresponding Secretary, 19 E. Forty-fourth St., New York.

Vice-Presidents—Miss Fannie Field, The Auburndale, Mt. Auburn, Cincinnati, Ohio; Mrs. Emma Noble Delano 6531 Yale Ave., Chicago, Ill.; Mrs. John Boyd Davis 530 Majestic Bldg, Denver, Colo.

The object of the Alliance is, principally, to quicken the religious life of our Unitarian churches, and to bring the women of the denomination into closer acquaintance, coöperation and fellowship.

THE CHICAGO ASSOCIATE ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Mrs. W. M. Backus, President, 1519 Adams St., Chicago.

Mrs. I. D. Sperling, Secreeary, 5719 Monroe Ave., Chicago.

Miss Frances Le Baron, Chairman of Postoffice Mission, 921 Walnut Street, Chicago.

Composed of the Branches in Church of the Messiah, Unity Church and Third Church, Chicago, Evanston, Geneva and Hinsdale. Six meetings are held during the year.

KENTUCKY

ouisville Woman's Branch Alliance, Church of the Messiah President, Mrs. Charles F. Smith, 509 W Ormsby Ave. Secretary, Mrs. John B. Lewis, 1816 Fourth Ave. Meetings the first second and fourth Thursdays in the month

OHIO.

Director, Mrs. Arthur Bradley, 8 Hayward St., Cleveland.

Cincinnati.—Cincinnati Branch, First Congregational Church. President, Mrs. Wm. S. Sampson, The Auburndale, Mt. Auburn; Secretary, Mrs. George A. Thayer, 304 Oak St. Meetings first Wednesday of each month at 2 P. M.

Cincinnati.—Unity Branch. President, Mrs. Mary S. Russell, 1318 Race St.; Secretary, Mrs. C. E. Thorp, 2304 Kenton St. Meetings second Wednesday of each month at 2:30 P. M.

Cleveland.—Women's Alliance of Unity Church. President, Mrs. E A. Stevens, 5 Lake View Ave.; Secretary, Mrs. Nartha M. Tuttle, 44 Mt. Union St. Meetings every Friday at 2 P. M.

Marietta.—Marietta Branch, First Unitarian Church. President, Mrs. Helen Morgan, 432 Fifth St.; Secretary, Mrs. A. Laura Coil. 232 Third St. Meetings first Tuesday of each month at 2:30 P. M.

Salem. Unity Circle of Salem. President, Mrs. Ida B. Cooper; Secretary, Miss Leora Thompson, 469 McKinley Ave Meetings alternate Sundays at 2 P. M.

Toledo —Toledo Branch Womans Alliance. President, Miss Florence Dority, 2222 Parkwood Ave; Secretary, Mrs. Sidney S. Cooke, 133 Melrose Avenue. Meetings Friday at 2 P. M.

MICHIGAN.

Director, Mrs. Hiram Marks, 57 Sibley St., Detroit.

Ann Arbor.—Ladies' Union, First Unitarian Church. President, Mrs. W. H. Pettee, 554 Thompson St.; Secretary, Mrs. Frank Leverett 312 N. Thayer St. Meetings every Wednesday at 2:30 P. M.

Brooklyn.—Woman's Alliance, Unitarian Church. President Mrs. C. A. Ford; Secretary, Mrs. J. C. Aylsworth. Meetings first Thursday of each month at 2:30 P. M.

Detroit.— Detroit Branch First Congregational Unitarian Church. President, Mrs Hiram Marks, 57 Sibley St.; Secretary, Mrs. David MacKenzie, 574 Woodward Ave. Meeting third Friday at 3:30.

Mount Pleasant.—Ladies' Union, First Congregational. President, Mrs A. Borden; Secretary, Mrs. Dr. Getchell Meetings alternate Tuesdays at 2 P. M.

Onsted.—Woman's Alliance People's Unitarian Church. President, Mrs. Alfred Howard; Secretary, Mrs. Lucern Darling. Meetings last Friday of each month at 2:30 P. M.

Sherwood.—Women's Alliance. Unitarian Church President, Mrs. L. Maud Wilcox; Secretary, Mrs. E. J. Swain. Meetings first Thursday of every month at 2 P. M.

INDIANA.

Indianapolis.—Indianapolis Alliance, All Souls' Church. President, Mrs. J. R. Cavanagh, 1856 N. Pennsylvania St.; Secretary, Mrs. C. A. Cotter, 1607 Park Ave. Meetings first Monday of each month at 2:30 P. M.

ILLINOIS.

Director, Mrs. Abby Bigelow Foote, 1622 Oak St., Evanston.

Alton.—Ladies Aid Society. President, Mrs. H. J. Bowman, 12th and Langdon Sts., Secretary, Mrs. Geo. R. Gebauer, 102 W. Third St. Meetings alternate Wednesdays at 2:30 P. M.

Alton.—Anna D. Sparks Society. President, Mrs. A. H. Wuerker, 311 Prospect St.; Secretary, Mrs. Julia R. Floss, 404 Bluff St. Meetings alternate Tuesdays at 2:30 P. M.

Chicago.—Women's Alliance, First Unitarian Society. President, Miss Belle Macfarland, 220 E. Forty-eighth St.; Secretary, Mrs. Frances P. Allore, 1025 Fine Arts Bldg. Meetings every Friday at 11:30 A. M.

Chicago.—Ladies' Aid Alliance, Unity Church. President, Mrs. Sarah Baxter, 387 N. State St.; Secretary, Mrs. Laura M. Green, 1917 Oakdale Ave. Meetings every Tuesday at 11 A. M.

Chicago.—Branch of Third Unitarian Church. President, Mrs. C. D. Westcott, 5735 Washington Ave.; Secretary, Miss Ethel Mason, 1477 Washington Blvd. Meetings every Tuesday at 10 A. M.

Evanston.—Branch Alliance of the Church of All Souls. President, Mrs. A. R. Flentye, 948 Winthrop Ave. Secretary Mrs. George C. Richardson, 1406 Chicago Ave. Meetings twice a month on Thursday at 10:30 A. M.

St. Paul, Minn.—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. and 8 P. M. Rev. Richard W. Boynton, 414 Ashland Ave.

Geneseo.—Geneseo Branch, First Unitarian Society. President, Mrs. C. J. Limle. Secretary, Mrs. M. J. Miller. Meetings first Wednesday of each month.

Geneva.—Geneva Branch, First Unitarian Church. President, Mrs. Emma Beebe; Secretary, Mrs. J. Niles Wheeler. Meetings every Friday afternoon.

Hinsdale.—Hinsdale Alliance. President, Mrs. B. B. Carter; Secretary, Mrs. A. C. Beebe. Meetings alternate Wednesdays at 1:30 P. M.

Quincy.—Industrial Society, Second Congregational Unitarian Church. President, Mrs. C. E. Baker, 628 Spring St.; Secretary, Mrs. Arthur Turner, 1452 Hampshire St. Meetings alternate Wednesdays at 2:30 P. M.

MINNESOTA.

Director, Mrs. A. H. Norman, 1206 Ninth St., South, Minneapolis.

Duluth.—Women's Branch Alliance of First Unitarian Church. President, Mrs. H. V. Goetchins, 5137 London Rd.; Secretary, Mrs. H. C. Marshall, 2302 E. Fifth St. Meetings alternate Wednesdays at 2:30 P. M.

Minneapolis.—Women's Club, First Unitarian Church. President, Mrs. S. R. Child, 914 Kenwood Parkway; Mrs A. D. Dollenmayer, 724 E. 25th Street. Meetings first Wednesday of each month at 2:30 P. M.

St. Paul.—Unity Church Branch. President, Mrs. C. H Clark, 467 Holly Ave.; Secretary, Miss Delie E. Chaney, 604 Rondo Heights. Meetings alternate Tuesdays at 2:30 P. M.

WISCONSIN.

Director, Mrs. Mary G. Upham, 146 Martin St., Milwaukee.

Kenosha.—Kenosha Branch of the Women's Alliance. President, Mrs. F. C. Hannahs, 368 Market St.; Secretary, Mrs. F. J. Gottfredsen, 210 Deming St. Meetings every Tuesday at 3 P. M.

Madison.—Women's Alliance of First Unitarian Church. President, Mrs. Elizabeth W. Pudor, 504 Wisconsin Ave.; Secretary, Mrs. Oliver P. Watts, 306 Lake St. Meetings twice a month on Wedneseay at 3 p. m.

Milwaukee.—Milwaukee Branch of Women's Alliance. President, Mrs. A. R. McLenegan, 689 Stowell Ave.; Secretary, Mrs. Edwin Reynolds, 446 Ivanhoe Pl. Meetings second and Fourth Friday of each month at 3 P. M.

IOWA.

Director, Mrs. G. S. Garfield, Humboldt.

Davenport.—Ladies' Working Society of the Unitarian Church. President, Mrs. Clara B. Bills, 1003 Perry St.; Secretary, Mrs. Charles Whitaker, 321 E. Tenth St. Meetings every Wednesday at 2 P. M. from September to January, alternate Wednesdays from January to July. Mrs. Charles Whitaker, 321 E. Tenth St. Meetings every Wednesday at 2 P. M. from September to January, alternate Wednesdays from January to July.

Humboldt.—Unity Circle, Unity Church. President, Mrs. Mary W. Garfield; Secretary, Mrs. Gazelle Stevens Sharp. Meetings alternate Thursdays at 3 P. M.

Iowa City.—Branch Alliance of All Souls' Church. President, Mrs. B. F. Shambaugh, North Clinton St.; Secretary, Mrs. Lizzie Cheney-Ward, 228 N. Clinton St. Business meeting, first Friday of the month at 2:30 P. M. Sewing other Fridays at 2 P. M.

Keokuk.—Ladies' Society of First Unitarian Church. President, Mrs. J. H. Chenoweth, 1206 High st. Secretary Miss Merta Mitchell, Pleasant ave. Meetings Monda afternoons.

MISSOURI.

Director, Mrs. C. V. Mersereau, 3830 Shenandoah St., St. Louis.

Kansas City.—Kansas City Alliance, All Souls' Church. President, Mrs. J. D. Stevens, 3112 Garfield Ave.; Secretary, Mrs. Frederick Smith, 219 W. Armour Blvd. Meeting first ana third Friday all day for sewing; second Friday at 2 P. M. for discussion.

St. Joseph.—Alliance Branch, Unity Church. President, Mrs. H. N. Robinson, 2741 Penn St.; Secretary, Miss Emma L. Ransom, 321 N. Tenth St. Meetings every Wednesday at 2:30 P. M.

St. Louis.—Eliot Society. President, Mrs. Wm. S. Stuyvesan, 5455 Maple Ave.; Secretary, Mrs. Rufus A. Lewis 5630 Vernon Ave. Meetings third Thursday of each month at 2:30 P. M.

St. Louis.—Unity Branch. President, Mrs. Anthony Ittner, 2103 Park Avenue.; Secretary Mrs. W. R. Vickray, 2901 Ranschenbach Ave. Meetings first Friday of each month at 3 P. M.

KANSAS.

Director, Mrs. O. E. Learnard, Lawrence.

Lawrence.—Ladies' Aid Society. President, Mrs. O. E. Learnard; Secretary, Mrs. Mary E. Eames, Henry St. Meetings every Wednesday at 3 P. M.

Topeka,—Woman's Branch Alliance of Unity Church. President Mrs. C. F. Slayton, 1824 Clay St. Secretary Mrs. Theo. A. Wilkie, 716 Lane St. Meetings every Friday at 2:30 P. M.

NEBRASKA.

Director, Mrs. John L. Marsh, 1210 D St., Lincoln.

Lincoln.—Women's Alliance of All Souls' Church. President, Mrs. F. B Harris, 1848 F St., Secretary, W. H. Bagnall, 1419 B St. Meetings first Wednesday of each month.

Omaha.—The Woman's Alliance of Unity Church, Omaha. President, Mrs. W. A. Smith, 984 North 25th Street; Secretary, Mrs. William Alderson, 3855 Seward St. Meetings first and third Wednesdays of each month at 2 P. M.

Ord.—Unity Circle, People's Unitarian Church. President, Mrs. E. M. Foster; Secretary, Mrs. George A. Parkins. Meetings alternate Wednesdays at 2:30 P. M.

COLORADO.

Director, Mrs. Frank Merriam Keezer, 1243 Columbia Street.

Denver.—Unity Church Alliance. President. Miss Adelaide Butterfield, 3209 Eliot St. Secretary, Mrs. E. W. Smith, 2354 Lowell Blvd. Meetings first, third and fifth Friday

Fort Collins.—Unity Circle, Unity Church. President, Mrs. T. J. Annis; secretary, Mrs. A. M. Hawley. Meetings every Wednesday at 2:30 P. M.

Pueblo.—Woman's Alliance of Unity Church. President, Mrs. Z. D. Walter, 107 W. 7th St.; Secretary, Mrs. E. W. Baxter, 226 W. Abriendo Ave. Meeting second Wednesday of each month at 2:30 P.M.

A Directory of isolated Unitarians who, being deprived of the privilege of belonging to a local Unitarian church, desire to express their loyalty to the cause this name implies by membership in this list. It is to be hoped that other friends of our cause will join.

Andyke, Miss Belle, Mendota, Ill.

Ayers, Mrs. J. C. F , Edgerton, Kas.

Butler, Mr. D. B., Frankfort, Mich.

Day, Mr. J. B. P., Castana, Iowa.

Du Comb, Mrs. Frank, Hammond, Ind.

Eckler, Mrs. A. N., Minot, N. Dak

Forbes, Mrs. Clara S., Champaign, Ill.

Hatch, Mrs. Isabel, Springfield, Ill.

Holden, Mrs. Hannah, Manly, Iowa.

Hawley, Mrs. Robert, Warren, Ill.

Hull, Mrs. W. B., Morris, Ill.

Olive Leonard, West Salem, Wis.

Marsh, Mr. J. E., Big Rapids, Mich.

Marshall, Mr. G. M., Kilbourn, Wis.

Metcalf, Mr. Joseph, Eagle Pass Texas.

Munsell, Dr. E. Y., Prosser, Wash.

Munsell, Dr. L. S., Beaver, Okla.

Porter, Dr. H. L., Seneca, Mo.

Richardson, Mrs. Victoria, Princeton, Ill.

Shea, Mrs. L. C., Danville, Ill.

Siglow, Mrs. Geo. W , Kenmare, N. Dak.

Smith, Mrs. S. A., Excelsior Springs, Mo.

Spear, Mrs. Susan S., Riverside, Ill.

Topping, Mrs. W. J , Mohall, N. Dak.

Wheeler, Mrs. Thos. B., Troy, Ohio